

GOOD PERSON OF SZECHWAN –AN ECONOMIC APPROACH



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Micro-economy of the Good Person of Szechwan leads us toward Macro-economy of the society where we have to face Capitalistic, Marxist or Baphomet approach through Shen Teh's Dissociative Identity Disorder. Her real identity seems soft, compassionate, and vulnerable like **SANTACLause**, and her other side is unemotional and pragmatic, even vicious like **KRAMPUS** but reality isn't so; because a deep analysis of the play proves Shen Teh, the most cruel and hypothetical figure of the play. She just pretends to be victimized by the society around her, to some extent it's true but not as a whole because it is only she who exploits other bitterly.

In opening scene, Wang who has a tedious job of water selling, impatiently waits for the arrival of gods because for him now only a divine rescue can save Szechwan from the crisis – it sounds like the waiting of revolutionary arrival of Godot. Brecht uses Trilogy of gods or a foil of Christian Trilogy, their inability to control the circumstance throughout the play with addition of the **NEED** to find a room for a nightstand, their **TIREDNESS**, lack of **SLEEP**, with no supernatural powers degrade them in front of audience because they themselves confess that 'We know **NOTHING** of business, and nowadays there's nothing but **BUSINESS**', eliminates the religious codes of economy. Moreover, people's faith is depicted by the statement 'get away with your gods! We've got enough troubles of our own'.

Their compromise with evil by saying that 'no one can be good for long if goodness isn't demanded'; and the acceptance of Shen Teh's request for playing double role further also make them doubtful that are they really

gods? Or are they gods of Baphomet because the 1st god says about the 3rd – the last one – he has a **BLACK EYE** – sounds like one eye. Surely they don't come to serve as expected by Wang but to **SURVEY** or quantitative research.

The Good Woman of Szechwan, Miss Shen Teh hypocritically exploits other with mix-monopoly of **SOCIALIST** and **COMMUNIST** because 1st of all in 1st act she just confesses that she want to live an honorable life. But later on after having a tobacco shop, her agenda converts into a false Charity because in the whole play rarely any person requests her to help her/him, first; it's she herself offer them her help and later on draws back from her offer in the guise of Shui Ta. For example, when Mrs. Shin tells her about the poor condition of her family, Shen quickly says "I'll give you rice", and later she states about the people, 'They've no shelter, they've no friends, they need someone, how can they be refused? – 'I'll gladly give you lodging'.

However with her immediate transformation into her male cousin, she refused them all – strange. In the cause of carpenter who demands 100 dollars of his work but Shui Ta gives her 20 dollars, is a clear capitalistic approach. First provide them lodging and then arrested them by the policeman is also a strange incident. Although the cause of the people's prison is related to the stealing of a kid but as Wang describes in the prologue that 'Utter Poverty is the rule in our province', explains the whole situation. And whether he stole something or not, it's pre-decided by Shen Teh that they'll have to bear a kick and for this purpose she uses her alter ego.

In Sun's matter she again makes him guilty in the eyes of audience and present herself as a victim of his lust because she herself falls in love with a person who calls her his **SISTER** and confesses that 'I couldn't love you, SISTER, even if I wanted'. But she replies him that 'it's good in rain', and my legs aren't brandy', are quite sublime messages. When Mrs. Yong tells her about the desperate situation of Sun's selection as an airman because they're out of money, Shen Teh again offers her by self that 'money must not stand

in his way. After all, I've got the shop' and give him 200 dollars and promised to give 2nd instalment of 300 dollars too. What is the false virtue behind this offer?

She knows that he neither loves her, nor wants to marry her yet she confesses to the audience she wants to get the person whom she loves at any cost. So her split personality again urges her to make herself an innocent victim of love in the eyes of the people and make Sun guilty. Because here again first, she demands her money back and later expresses to audience that 'he is evil – here I'm who loves him'. Perhaps her complex of marriage is due to her past life in which she was a prostitution.

Her insincere dealing with Wang isn't different again, when he got his hand injured by Mr. Shu Fu, she condemns the people who don't stand on Wang's behalf and claims that if nobody bears testimony, she'll do it. But suddenly in Shui Ta's form neglects this promise by saying that his cousin wasn't present on the spot and 'one of my principles is never to interfere in a dispute between my friends' – and bows to Mr. Shu Fu who bows back.

Later by excusing the mistreatment of her cousin with Wang she again offers him to check his hand to a doctor but as usual again in the form of Shui Ta she goes back on her words. When Wang comes with a kid who is homeless, Shen Teh offers shelter not only to kid but the other people too, and subsequently Shui Ta snatches their shelter by saying that Mr. Shu Fu's buildings are booked for another purpose, with addition of 'no more free meals without working for it'.

Finally she becomes a full fledged Capitalist when Shui Ta sets a tobacco factory and makes all the people its workers on a very low wages, including women and children also. She gives Sun another chance not because she still loves him but because she wants to get back her former 200 dollars from his wages.

Even she introduces her unborn baby to the audience as the **CONQUERER** of the world. She doesn't promise to change herself even after her trial.

In fact the whole text of the play including songs about 'the defenselessness of good and gods, green cheese, and the eighth elephant' have ample layers of criticism but to cut short this topic, the Good Woman of Szechwan is the most ironical title for the most dishonest woman. Actually she loves the idea to call herself the '**Angel of Slum**', innocent and humble lady who loves to serve others but in reality this is only a mask which she uses to deceive other like Iago who regards the most honest person in Othello. And economy in the hands of such lady by calling her the '**tobacco king of Szechwan**', is a camouflage that the economy is in the right hand, and it's **OK** to be selfish and deceive others. But in reality it is Baphomet or Freemason approach where evil figures deserve rule for one world order by degrading others make himself/herself hero.